

A

# REVIEW OF THE Affairs of FRANCE:

With Observations on TRANSACTIONS at Home.

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Thursday, September 13. 1705.

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Those Gentlemen who are of Opinion, That a Tyrannick Government is most for the Security of the Church of England, I confess have some reason to plead for the Divine Right of Succession; but the Notion is so Absurd in it self, and has met with such Constant Proofs against it, by the very Church of England it self, that I cannot but wonder any Man, or Party of Men, should offer such an Affront to the Church of England, as to suggest the Title of her Monarch by Divine Right, when she her self has but lately Dethron'd one of her Kings, and set up another.

But what will not a good Face do in this respect? However let me make this Use of it; 'tis a full Demonstration of what has been suggested before, (*viz.*) What Church of England these People mean, upon all Occasions when they talk of the Church; not the Church that Deposed King James, for that they count an Apostate Branch of Schismatical *Dissenters*; but that Church that has kept

it self close to the late King James, notwithstanding all his Dispensing with the Laws, his Arbitrary Government, his Male Administration and Abdication.

Now as there are in the Church, a certain Number of Men, who by the Artifice of the other, have been brought to be their Tools and Engines in all this Mischief; the Scholars of these Masters are Ignorantly brought to talk after their Teachers.

Why pray Gentlemen of the High Church, what do you Talk of *Jure Divino*? Do you know what you are doing? The *Jure Divino* of Kings, will undo the Church of England, as now Establish'd; it will bring you all back where you were; it will return the High Commission Court; it will Disfranchise Magdalen College, and send your Bishops all to the Tower; if your Kings are *Jure Divino*, so are all their Commands; to resist them is Death, Treason against Heaven; if they Command you to Renounce God, Sell your Religion, go to Mass, turn Turk, Papist, or any

any thing, you must Obey even for Conscience sake——What is it you are doing, Gentlemen, when you Talk of *Jure Divino*?

And what are the Champions of this Scoundrel Doctrine doing with you, when they put this Banter upon you, and Preach up this Doctrine in the Name of the Church? 'tis certainly playing a Trump upon the Church, and hooking her in to undo all her own Work.

The way to bring it to pass formerly, was to Debauch the Morals of the People; now they seek to do it by affecting their Senses, and frightening them with the Danger of the Church.

As to the Debauching the People the first 20 Years after the Restoration, gave a sad Testimony of the Ruine of the Peoples Morals; and I cannot but Remark one thing here: Immediately on the *Restoration*, one of the first Demonstrations the People gave of the Liberty they Injoy'd in all manner of Excesses, was the Erecting of May-poles all over the Kingdom; What Riots and Revelling ensued, is a Melancholy Qyestion; and I Choose rather to Bury them, than Revive the Memory of it.

I am far from arguing against Innocent Diversions, and the ordinary Sports and Pastimes of the People; Recreations are without doubt as Lawfull in themselves, as Labour, and in some Cases as useful; but the May-pole Recreation, was generally the Excursion of the Flagon. I omit very willingly the Prophaneness of its Original, and believe the Country Lads and Lasses may as Innocently Dance round a May-pole, as any where else; but the Observation is, that when the Extravagances of Church-Exultation appear, they always shewed themselves in giving a greater Swing to Immorality than any other People, rather prompting Vice, than Conniving at Innocent Diversions.

By Time, the War, and the Discouragement the Government in the last Reign gave to Vice both by Example and Command, these things grew very much into Disuse, the May-poles became Innocent Onaments, rather than Signals of Triumph, or Ensigns of Drunkenness, and in many Places grew quite out of Use, and the Custom grew Obsolete and Forgotten.

No sooner was King William Dead, and the Queen came to the Crown, but the Gentlemen of the High Church mistaking Her Majesty in this, as well as in all the rest of her Meaning, began to lay the same Foundation of Riotous Triumph, as formerly; for they look'd on the Queens coming to the Crown, as a Meer Restoration, they were resolv'd it should Restore the Crimes as well as the Person of whom they began to Value themselves on Account of the Line, and the Divine Right of Succession; Universal Revels fill'd their Hoases, and General Drunkenness began to Revive.

And I appeal to Common Knowledge, if in the first half Year of Her present Majesty, almost all the May-poles in *England*, were not Repair'd, and Re-edify'd, New Painted, New Hung with Garlands, and Beautified? And whether there was not more New May-poles Erected, than had been in 20 Years before? Let any Man as he goes through a Town, with a fine Painted May-pole, Enquire when it was last Repair'd or Set up, and I hold five to one, that 'tis Answer'd, in the Year 1702, I mean take one with another.

And what was the Meaning of it? — Not that they could see any hopes in the Example of Her Majest<sup>y</sup>, to think this Vice, Drunkenness and Revelling, should receive any Encouragement there; the constant Practice of the Queen, must stop the Mouth of such a Scandal; and if they had Discretion little enough to think so, Her Majesty has given them room enough since, to find their Mistake; but the Case is plain, they thought the Day their own at Court, and away they went with the Mistake, and immediately fell to Concerting Measures with the People; and upon this Proceeding, up went the May-poles, that the Churches Health might be Drank, till the People not only knew not what they did, but might be ready to do they knew not what, to the Demolishing the Churches pretended Enemies, the *Dissenters*, and pulling down all Manner of Union in the Nation.

Nor were the May-poles in the Towns only; but one would have thought they had had May-poles in their Heads too; for no Men but such as were bewildred in their Understandings, could have been so weak to think

think, that when Her Majesty recommended to them the Care of the Church, of Religion, and the General Safety; that therefore all the Revelling, the Liberty, and a loose to all Manner of Riot, must be the first Demonstration of their Obedience to the Queen's Command.

When the Queen told these Gentlemen, they should most partake of Her Royal Favour, who were most Zealous for the Interest of the Church; None but mad Men could have thought Her Majesty should mean thereby, that they should prompt the People to tear one another to pieces, that the Church should be re-establish'd upon the Ruine of her Dissenting Brethren: 'Twas preposterous to think Her Majesty design'd the General Disorders, and Confusions, that must follow; the Persecutions, the Harrasing and Plundering of her Subjects one by another.

Common Sence would have told these Gentlemen, that the Queen found the Kingdom involv'd in a Foreign, a Terrible, a Doubtful, and a Chargeable War; what but a Spirit of Infatuation could persuad Men to think, that Embroiling Her Subjects about Disputes in Religion, Division of Parties, and private Animosities, fomenting Differences, and carrying them on to all Manner of Extravagancies, could be the Meaning of the Queen's Speech; that Her Majesty in distinguishing these Gentlemen, could mean, that they should insult their Brethren, and make use of the Royal Countenance of their Sovereign, to trample upon the Weakness of their Neighbours.

Strange! That Men should thus mistake their Sovereign, and venture upon such Measures, as they did, in pursuit of that intollerable Error.

Upon the Discovery of their Error, what did the Court proceed to; Her Majesty found a Necessity first, Gently, with her Usual Goodness, and Royal Clemency, to admonish and exhort them to Peace, to Union, to living in Amity and Charity with their Brethren too.

To remove the Alarms their Presumptions and Confidence had caused among the *Dissenters*, who, and not without good Grounds, began to look for a Storm of

Persecution, as well as Civil Oppression; Her Majesty found it convenient to give the *Dissenters* publick Assurance of Her Royal Protection, and on all Occasions to mention the Gracious Resolutions of preserving the Tolleration, which Her Majesty saw was necessary to preservye, that Entire Confidence in her General Care, which wise Princes have found necessary to preserve in all their Subjects.

Upon the frequent repeating these Assurances to the *Dissenters*, how did the high Gentlemen repeat their Discontent, and thereby demonstrate the Truth of what I have always suggested; That their Chief Disorder was, because the Rod was taken out of their Hands, and they were not let loole at the *Dissenters*, because they had not that Power given them; for the Exercise of which their New Edifices, the May-poles, was to prepare the People, and fit them to be Tools of their Party-Zeal, that they might Mob the *Dissenters* in all Places, as well as Bully them at Court? That this must be True I crave leave to examine.

What else could be the Reason, that upon this Disappointment they flew out against the Queen, Personally, that the Queen had deceived them; had Turn'd about, That Her Majesty had deserted the Church; and soat last, to this particular, that the Church of England was in Danger?

Alas, the Church of England! What, in Danger, because the Queen will not make you a Church Militant on Earth; as you talk of being Triumphant somewhere else in Heaven? in Danger! because Her Majesty is pleas'd to tell the *Dissenters* they are in No Danger? Is it impossible the Church, and the *Dissenters* in England, should both continue? Is there a *Delenda est* upon the Interest of one or other.

From whence this Unhappy Principle must proceed is a Question too long now to examine. I have attempted to prove, it must be from the *Jacobite* Party; who from well grounded Reasoning, plainly covet the Destruction of both; and no Body but you, Gentlemen, of the High Church; Nor you, unless you had been in a Plot against your selves, would have been drawn into so foolish, so senceless, so ridiculous a Snare, to do the..

the Work of a Party, who employs you to dig a Pit for your Brethren, that when they have done must bury you both.

And now, Gentlemen, whether were you going to run your selves ? To what a Wild Extream were you running your selves ? And according to Memorial Principles, What would you not have done, if the Queen had not took you short ?

Her Majesty, as before, according to her Native Goodnes and Tendernets to all her Subjects, took Care of you, Admonish'd you, shew'd the Royal Dislike of your Principles, gave you Early Specimens of what was Expected from you ; of what the General Design of the Government was, and from what Reasons ; but finding you Resolute, Stiff, and Surly, finding you bent for your Designs, even against the General Interest, as well as the Royal Authority of your Sovereign, as the last Remedy, and Forc'd by your Obsturacy, Dismiss'd you, Turn'd you out, sent you Home to grow Wiser — And this I mean, by saying formerly you turn'd out your selves ; that you forced the Queen to Dismiss you ; and I cannot but Wonder, that any of your Memorial Men can have the Face to ask the Queen Reasons, Why you were Dismiss'd ? You need go no farther than your selves for Reasons, and you cannot be so Ignorant as not to know them.

#### Errata in the Review, Number 73.

Page 311. Col. 2. Line 8. for Turn Bloody Coats, read Bloody Turn Coats. Ib. for Benefices read Bonfires.

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